RETURN TO ETHEL AFTER TYPING

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Must Remain in
Transcription Room

M 2196

Group II

Barn

Wednesday 1/10/73

MR. NYLAND: IS Wednesday night a good evening or do you prefer Monday or Friday? Or would you like Monday and Friday and not Wednesday? We can arrange it any way we like, you know, we are masters. Let me know if you have preferences. I think next Monday we will have another meeting. But if it means changing your schedules and so forth, maybe that's also a very good thing. I would say, almost be prepared almost any time because we can have a meeting with one hour's notice. What would you say? So, questions + answers tonight?

George Sharp: Mr. Nyland?

MR. NYLAND: Yah?

George: It's George Sharp.

MR. NYLAND: Yah.

George: This week I've come up against something which is very new to me in reference to my wish to Work. And it has to do with the question of being conscientious to the ordinary requirements of my--my ordinary life in terms of how I do things.

MR. NYLAND: A little louder, George.

George; It has to do with the quality of conscientiousness in reference to my ordinary life and how I do things; and also my attempts or my understanding or even lack of understanding of being open in my relationships

with others; And how I find that this sort of frustrates or ~~bothers~~ smothers my wish, or maybe I just don't know how to handle that kind of emotional involvement, which is something that I am trying to do and seek in myself and bring that more to the foreground of myself, and I just don't know how to handle ~~that~~ it.

MR. NYLAND: What is your aim?

George: My aim is to wake up, I think. It's to create that which can become awake in me.

MR. NYLAND: And you have made attempts at such a time?

George: I realize that in my attempts to be open, for instance, and others I've ~~after~~ this week, yes, that I come across, I come up against reactions as a consequence, and I just don't know what to do with that in myself.

MR. NYLAND: Well, can you consider it that it is too difficult?

George: No, sir.

MR. NYLAND: Why not?

George: Because I ask this as a question now because it's just the beginning of this, but I believe that the answer lies in further pursuit of this.

MR. NYLAND: I don't think so.

George: Okay.

MR. NYLAND: No. I would forget it. I would simply say, I'm ~~much~~ too much involved, that even if you want to be open or even if you try to be conscientious in the ordinary sense of the word, you're still quite a bit removed from the possibility of having something be awake. Conditions are too difficult at that time and although there may be some kind of a wish or a thought, I don't think you can put it into the kind of actuality which is inherent in the creation of an 'I'.

If you want to Work, Work in conditions when it is much better, much easier, when you yourself are not involved, and then Work.

Of course you know what I mean?

George: Yes, sir.

MR. NYLAND: And you should not worry too much about it that at certain times you cannot Work. It's far better to admit it and to say it is silly even to try it. But as soon as I say that, I take a responsibility on myself that I will try it when the conditions are more conducive. And that is how you will use your energy. All right?

George: Yes, sir. Shall I consider that pursuit though just as a means, just as another form of ordinary self-expression?

MR. NYLAND: Well, I--I would consider it just ordinary life.

George: Yes, sir.

MR. NYLAND: And unconscious and involved; that is, you are taken up by it. You are identified with it. It's not the right time. I would say it's too difficult.

George: Yes, sir. Thank you, Mr. Nyland.

MR. NYLAND: Good. pause. I will not coax you tonight.

Betty Greenwalkd: Mr. Nyland?

MR. NYLAND: Yah.

Betty: It's Betty. A couple of weeks ago you told me I should try to drain. And I've found, in the past few weeks, that the few times I tried, once wasn't enough, and I always seemed to be interrupted. I didn't have much time all by myself. And the only time I seem to have is at night, right before bedtime, and something in me said that that wasn't right to do it before--before going to bed. And I wanted to know if late in the evening like that, if that notion of mine was wrong or right.

MR. NYLAND: But the question is, what do you want to accomplish with the drainigg?

Betty: Well, you told me to drain so that I could clear my mind so that I can make a Work attempt, because I was having a--

MR: NYLAND: Yah. So if you can do that at night before going to bed, but not go to bed but actually fulfill what you set out to do when you want to drain for a definite purpose, of course it's quite right. It's not subject to time. It is subject to your sleep or to your tiredness. If there is time enough that you can do all of that, the draining, then when that question of relaxation, then with the wish to Work, actually then trying to Work, it's quite all right. It doesn't matter if you go to bed at twelve o'clock or two or four, if that's what you want. It's not dependent at all on--on that kind of a way of approaching sleep. If it is that you're tired and you want to fall asleep, of course it's not the time to do it.

Betty: Well, I -- I heard you say something about that late at night before you go to bed was like the worst time to make a Work attempt; that you have--

MR: NYLAND: No, no. I have said a few times that the best time to Work is in the morning, but that also one can Work in the evening after you've accomplished the task and your body may be tired but not demanding, that there's still enough clarity in your mind that you want to do something for yourself. Now if your body is too tired and there is too much desire to sleep, of course it is not the right time.

The reason why it is also good in the evening is because the centers of the personality, having been used during the day, are a little bit worn out and they don't speak up for themselves. For that reason, it is possible to have an 'I', provided there is a wish, and then simply observing the body as it is, accepting the condition of the body as it then happens to be, tired or not. So it's quite all right to do it in the evening.

I prefer the morning, because if I make an attempt when I want to fall asleep and I have an idea that I ought to go and go to bed, I don't think that my attention is really for the purpose of waking up. It is just the other way, in an unconscious sense, and I don't want to mix that. If I want to Work, I want to have everything of me go in the same direction. I even try my unconscious to take on the position

that it wishes also to become conscious. I want everything of myself to go in that one direction and not interfere with my aim of the creation of 'I'. And again I say, it does not mean that I cannot do that during the day. But the best time is early in the morning when the centers are not as yet connected and don't have very much to say by themselves or in the evening when they cannot say very much because they are tired.

All right?

Betty: Yes, htank you.

Judith Raiguel: Mr. Nyland.

MR: NYLAND: Yah.

Judith: It's Judith.

MR: NYLAND: Yah.

Judith: I wondered if you could talk something about acceptance. I had a difficult relationship with someone and I was trying to solve it only in an ordinary way. And the word acceptance came up to me, and I approached it as acceptance of myself in the situation, which led to—to be very different in my behavior. It became acceptance of the other person and I didn't set out to do that. And I've gotten it in some way confused with Work, with something that I want from Work.

MR: NYLAND: Yah, I think there's a great possibility of getting confused. One starts with acceptance first about oneself and only oneself. And since, in an acceptance, it's not very easy to trace even the state in which one is, and the result that one is that way because certain other things have affected me, I really have no means, when I accept myself totally as I am and hundred percent not wishing one way or the other, then there is really no room for the acceptance of anything else outside, even if I have been affected by it, because the rule is that if I accept myself, I don't take what I am and describe it.

If I wish to accept the outside conditions, it's a different kind of an

affair. And I can bring about a certain relationship between the two because, if I say I am what I am but I'm affected (by) what is taking place outside and I have reacted towards it, then I have become--I have become or I have changed into a certain state which then, again, I have--would have to accept. So, of course, mentally I can trace it, but objectively I don't want to trace it. I want to stay with my acceptance for myself for a very definite purpose of eliminating my own centers as feelings or mind. I want to eliminate the feeling center because I don't want to have any dislike, one way or the other, or a liking, and I want to eliminate the functions of my mind because I don't want association. But that is an affair that belongs only to my world. And then if I am able to do--to do that, that is, to eliminate the functions of the other two centers and simply have a realization of my body existing, that is all there is to it, and my acceptance does not go any further.

I can accept and learn to accept, as a result of accepting myself, how I should accept someone else, because they are also human beings functioning very much the same way as I function. And the more I accept myself, the more I understand my own unconscious states or mechanicality or the way I happen to be as a result of that what I really am. When I know that kind of a process for myself, I can then visualize or imagine the same kind of a condition to exist in some other perpo-- person, and they, functioning in the same way and in accordance with the same kind of a rules of unconsciousness which prevail with me, I can start to accept them because I understand them.

But as I say, that kind of operation is again a different kind of thing compared to what I am in the acceptance of myself, although the two descriptions, that of what I am myself and that what someone else is, can be connected when I see that that what has taken place in the outside world has affected me and has caused me to become what I am now.

Judith: Well, a moment Is it -- Is it confusing things to take acceptance of myself as similar to

MR: NYLAND: Say it a little louder. Who is at the door?

Someone: The cats.
MR. NYLAND: All right. ( ).
Judith: Is it going in a wrong direction to — to — if I'm finding in that kind of acceptance in a given moment a — something that's — has more reality than something because of — because my feelings and my mind are not doing what they usually are?

MR: NYLAND: That's right, they are not there. They don't function. You eliminate them. You prevent those centers from coming in and disturbing you. They don't enter into the mind. The mind, at that time when it honestly accepts myself the way I am, is really objective. And since part of the mind is not as yet changed over into Objectivity, I have to do it with a little bit of the mind. But in doing that, I don't want the other part of the mind to even to function. So I try to eliminate that associative part.

It's very interesting to experience total acceptance of oneself. And not only when you are existing, sitting or walking, but very often when you are doing things, when you are active with your body in some way or other, when there is an acceptance necessary, for instance, on the -- the--as far as your face is concerned or the tone of your voice or all the different things that we describe as ordinary physical behavior forms, manifestations. And every once in a while, when your ordinary mind will try to describe that you have an expression on your face, that part of the mind where the 'I'sshould ~~XXXX~~ be, still has to accept that as a simple change of form or whatever the form is of that expression which it takes when it is expressed on one's face. And you see, it's very difficult. But it is very useful, because we are so used to having a feeling come in whenever it will--wants to come in and an association in the mind to take place without any order on our part. All such things are so automatic that when one wants to become really aware in the sense we mean it now, in a total acceptance, it means really a struggle. You've got to keep the others out; they--they want to come in, they--they intrude. But you have to be strong enough with this 'I' actually to keep on accepting yourself as you are, and the fact is really, I say it many times, that I am not even as I am. I ~~don't~~

don't want any kind of description. I just--just want the fact that this body exists, and the more I can accept my life in this form, the less I will be bothered by my form.

Judith: Then that's not running away.

MR: NYLAND: Huh?

Judith: That's not running away.

MR: NYLAND: No. Oh, no. You stay with yourself all the time. You don't run away. You run away when you don't like what you are doing and you change it over into something else.

Judith: Yes.

MR: NYLAND: In this case, you stay exactly as you are, but you try to accept whatever it happens to be.

All right?

Judith: Thank you.

Dick Joos: Mr. Nyland.

MR: NYLAND: Yah.

Dick: It's Dick Joos.

MR: NYLAND: Yah.

Dick: What does Gurdjieff mean when he says, in the first descent, that he sends to Mars for more poeple to take the place of the administration of King Appolis?

MR: NYLAND: What he means?

Dick: Yes.

MR: NYLAND: He needs help. He has a few there, and they have started to do certain things and the work turns out to be much more than he originally thought he could do. By getting other people from Mars, it is very much the same as if the totality of oneself, as one is as a personality, should become engaged when certain conditions are very difficult. I said it a little while ago in a different way. If I'm Working, I want my unconscious existence to go the same direction as I

indicate with my wish to Work. So I engage, as it were, those kind of things that could be of help to me so that they cannot interfere. The same principle is involved in a man trying to Work on himself and he cannot accomplish what he wants to do, that he prays for help. Do you see the connection?

Dick: Yes. The reason I'm asking is that I've seen myself at certain times, or I would say even by accident, by something that happens during the day. And I see--I see myself very much in the way that really reminds me of what it wa--is that I want out of my life. And I am very clear at that time that there is nothing aware of me at that time, and that it requires more than I have done.

MR. NYLAND: Dick, you cannot jump over your own knees. There is a limit at any one time to what one can do. And I don't think it helps if you try to pray for it because that is subject to a different kind of a law, and I think you will only receive help to the extent that it seems to be necessary, from the place where that help somes from, to help you.

I'm afraid, you see, that one's ordinary mind tries to think about a variety of things which you would like, and you cannot do them. And the problem is always to find out what are my limitations. And knowing that as a framework, I Work within the frame, although I do hope that someday I'll get out of it. And I also definitely know that there are other things which are not belonging to my frame outside of me, which I would like to get into as soon as I can. But I'm limited. It's a condition of Earth, this kind of limitation.

The stimulus I derive from having a wish in imagination of living somewhere else, as, let's say, freedom, will give me impetus for my life now, to Work. But I can only Work to the extent that I am capable, and also, I would almost say, to the extent I am allowed to Work. There is a totality of a scheme that people live under, and we do call it a Karma. It's a very definite law. And there are limitations to that because the Karma is a necessity to clean up things that have not been cleaned up before, and therefore the concentration has to be with that

in mind, and not deviating into all kind of other things which I would be entitled to if my karma were finished.

Dick: And when this happens ~~and~~ at certain times and I—I recognize, again and again, the same thing is happening, is that a reminder of my limitations?

MR: NYLAND: It may be. It may be that you have that kind of a vision at times. But I don't think you ought to dwell too long on it. I'm afraid that looking at that what might have happened in the past is not very useful.

Many times I emphasize the necessity of becoming pragmatic. Only when I can see that and what we simply call ~~seeking~~ "seeking" the kingdom of Heaven first," that is, I Work now, and I have enough to do right now. But when I Work, I will change, and with that kind of a change, my mind and my feeling both will take on a different kind of coloration belonging to a level of density much less than where I live now and, because of that, much more opportunity to understand things as from that level which I cannot understand from this level. And I think it is wrong to keep on too theoretical about past or even future, because one becomes engaged in that as a necessity of some of the centers wishing to dwell, to dwell there. And it is not something that is conducive for the conti—for the continuation of an 'I' to function.

Let's say it a little differently: When I want to create an 'I', I look for conducive conditions, both outside of me and within myself. After the creation of 'I', my task is the continuation of that. Again I look for conducive conditions in which such continuation can exist. And that means I reduce all kind of thoughts and everything that is there already in my mind to a minimum in order to allow the energy which I have to continue with the formation and the creation of 'I'.

All right?

Dick: Yes.

Fred Goodall: Mr. Nyland?

MR: NYLAND: Yah.

Fred: Yah Fred.

MR: NYLAND: Yah, Fred.

Fred: In--In my day there are times when--when I do wish to Work. At times I can Work. When I can't Work all the time, there are times when there are a lot of different kinds of thoughts and feelings that exist in me, they take away from--they take away from what I wish to do. I--I sometimes try to Work at those times to see myself. It isn't really Work. It's a lot of times a thought just a thought process. I--I've come to the conclusion that that conditions that are not good for me exist within me, yet not so much outside me. I remember--If I remember right, several times you talked about a person not being able to Work all the time, but somehow to Work when it's possible, and in the meantime, at the other times, to still be able to maintain, I think, what you've called a--like a level of being that--that is harmonious with Work and--and helps to feeds a desire to Work.

MR: NYLAND: Yah, Fred, I think it is right. It's always a question of payment. How much do I pay mammon and how much do I pay to God? I don't think it's required that my whole capital that I have is going to be used for payments for God, because I still have obligations for myself in ordinary life as long as I happen to breathe on this Earth. Because I would almost say, if I try to do that, as perhaps a result of fanaticism, I commit suidide because I don't want to pay attention to the Earth. And as long as I don't want to commit suicide, I don't want to kill myself, I have still obligations which I must attend to.

Now it is a question, how much do I really want to pay in one direction or the other? I have an aim for myself that I want to start payments to God and not to Mother Nature. And I simply call that, that when I start to do that kind of a thing, that is, if I actually feel that it is necessary that certain energies should go in that direction, that I ultimately will reach freedom, particularly when my body will die and already then set me free, that a little what is left or

whatever here may be left as life can continue to exist in a different kind of freedom, certainly not in the bondage which is familiar to me on Earth. So as that as an aim, I could almost say it would be wonderful if at a certain moment I could go over into God's presence. But then I lose what is a task which has been given to me when I appeared on this Earth. And it is first necessary to find out how much I really have to pay here before I can even think of God. At the same time, when I wish to Work, I start to think that way. And then I make attempts as much as I can in the direction of going towards freedom, and I find out that there are so many obstacles which keeps me—ekeep—all of them keep me down to Earth, that the logical conclusion is that I can spend, let's say, only one percent of my day in the application of Work; let'sXXX say ten percent of the day that I happen to think about Work, without application; and the rest of the time I have to spend in unconsciousness.

When I look at that kind of a division of my energy, I feel that it probably is not right that I spend so much time still in unconscious[redacted], With other words, I don't want to pay mammon too much, and I feel that I ought to pay God a little more. So my thoughts become colored in that direction, to see what can I now do in order to reduce, let's say it simply, my unconsciousness and to increase XXXX the possibility of consciousness. And for a long time, Fred, it will remain in that sense, because I will constantly have in mind that perhaps I should spend a little bit more towards the direction which goes higher and less towards that what attracts me to the Earth. And I will all the time find out that I fail when I hope I wouldn't fail, but that simply—simply I have to accept the condition the way I am - the way I AM - and I cannot at that moment change it. I can only accept it, but by constantly having in mind that it ought to change, I will change myself in the direction in which then I can go and become more conscious.

What it is that makes that decision in oneself, that is a very difficult problem, because what ultimately is a decision that I want to Work? Where do I

realize that it is necessary for me to Work or that I become conscience--conscience-stricken with the thought that when I don't Work it isn't right for me? Of course we say, sometimes, there is within a man something that belongs to his life which is still undisturbed and not as yet tinted by the form which his life has taken on when it was put into this body and lived on this Earth. And if you want to call that the Magnetic Center or if you want to call it the salvation of a man when he listens to the voice of God - it does not matter very much how you call it, but there is at certain times in a man's life the possibility of the realization that things are not entirely right the way they are, unconsciously, and that he has to do something about it. That is very definitely a question of one's conscience. And if the Magnetic Center is there, or if it is symbolically represented by Anulios, or that it is that form of life which, as I say, is still unspoiled and was put there at the time when I was conceived and born, I really do not know, but I become aware, my unconscious state becomes aware of the existence of something that is not of this Earth.

Now it depends on how much that kind of a voice - and I call that a voice, although it is not a voice expressed in the terms of sound, it is something that is not of my own but makes itself known to me in some way or other and sometimes it takes on the form of an intuition, sometimes it has a form of clarity of a thought which all of a sudden strikes me and I don't know where it comes from. But then when I have that, or rather when I start to respond to that, I'm up against the difficulty of how much time should I spend to one thing or to the other, if those are the two directions that I now realize: first the wish for consciousness and the other the acceptance of my unconsciousness. And I divide it as well as I can. I also keep in mind that for the unconscious existence certain forms are in--of energy are just sufficient to make them--to maintain them without using for that purpose any kind of a higher form of energy as represented my--by my wish for the creation of 'I'. And the division then of the energy which I have available

becomes, of course, twofold. One is the maintenance of myself in as great simplicity as I can maintain my life. And the other is energy which is then left over as a result of the division, to change it as well as I can into forms of energy of a higher nature to be used for the purpose of consciousness and conscience.

How much of one, how much of the other? I say it is a question of that kind of payment. At certain times I'm perfectly willing to become a little fanatic. [redacted] c. At other times I don't want to be such fan--fanatic person; I want to go and become again and again an ordinary person in ordinary life. Sometimes I say I ought to to feed my 'I' and sometimes I say let me be good to my body. These are the considerations that each man will have and he will have to find out by experience what is really possible for him. It may take some time before you have the right--the right division, and even if you have it today, it may not apply tomorrow.

A person must be extremely flexible in the application of the desires for Work. Not only that he has to do it at the right time when there is a chance for success, but that he is under an obligation that he cannot Work at the expense of his unconsciousness and that he cannot work on his unconsciousness at the expense of his consciousness.

Do you understand that?

Fred: Yes.

MR: NYLAND: Every day you have to make up your mind about it. Every day there is an opportunity to change the unconscious moments into conscious ones. Every day when life flows through you, there is a possibility that something in you recognizes that fact. And when it comes, you must make up your mind: "I can now afford to Work on myself," or you say, " Not now, but a little later."

Is that enough, Fred?

Fred: Yes. Thank you.

MR: NYLAND: It shifts, you see. There is gradually more and more desire to make

one's unconscious life simpler, ultimately having in mind that really then it will not be so difficult to let it go. And that all takes place under the influence of something that starts to develop within a person of a higher nature which then, more and more, will take over and start to affect my unconscious conditions. I say it is the simplicity that, of course, becomes apparent, but it is really a decision of honesty between that what is of a higher value and that what is of a lower one. The honesty is required because I don't want to make a mistake that I imagine certain things to be high when they are not really high, that certain things are not as essential as I believe--I believe or sometimes would wish them to be, but they still belong to a superficial world. These are the considerations when one meditates about oneself and the realization of finding out what is one really, what is a man.

All right, Fred?

Fred: Yes. Thank you.

Lee Lipscomb: Mr. Nyland.

MR: NYLAND: Yah.

Lee: Lee Lipscomb.

MR: NYLAND: [redacted]. yah?

Lee: Lee Lipscomb.

MR: NYLAND: Yah.

Lee: What does a feeling of ~~want~~ warmth have to do with Work?

MR: NYLAND: A feeling of what?

Lee: ~~Want~~ Warmth.

MR: NYLAND: ~~Want~~? Warmth?

Lee: Yes.

MR: NYLAND: Has to do with what?

Lee: Work.

MR: NYLAND: What kind of feeling of warmth do you mean? Well-being? Affection?

Lee: I can touch my physical body and feel hot.

MR: NYLAND: Yah. That is, I would say, a common occurrence, isn't it? If you want to make it hotter, you stand near the stove. Lee, that has nothing to do with Work. All you do now is to describe a certain state of a condition of your body - cold or warm. If you live in symbols and you consider cold and warm as having a certain meaning, then of course you can start using it for the wish to Work. You can say then, either I am hot or cold about Work, and then, since you now say that when you touch yourself and it is warm, I would transfer it and say, "I wish to be warm regarding my wish to Work on myself." But you see, it's a little far fetched. What makes you ask the question?

Lee: I tried relaxing while I'm doing physical work just this morning, and it just seems that this feeling comes as a result of relaxing and--

MR: NYLAND: Well, since you are now skirmishing around with a couple of words, what do you mean by Work?

Lee: Well, for a long time I thought it meant to change myself in some way or another, but I've begun lately to realize that it--it doesn't seem so much a change but just a--a knowing of--of what I am, and not trying to change it so much, just knowing it better.

MR: NYLAND: Hold your thoughts for a minute, huh, while Bill turns the cassette over.

(Cassette turned)

Since you heard a little while ago about acceptance of oneself, you see that that is entirely different from a changing of oneself. What is Work, if you--if you really could define it? Because if honestly you don't know as yet what Work is, then don't think too much about the condition of your body.

What is Work for you? The actual description of the attempt. And we talk about it. It's quite possible you don't know it, you see. It's not a question of blaming you for it. But if you don't know what Work means, then it is quite

useless to do all kind of exercises of relaxation and so forth because it has no meaning whatsoever to connect it then with Work, since you don't know what is meant by it.

Tell me, honestly, do you know anything about Work?

Lee: Nothing that I could really try to apply. I've heard very many tapes but I don't feel like it soaked in.

MR. NYLAND: Could you talk to someone here in Warwick who could explain to you what we understand by Work on oneself? Or while you are here, will you borrow a tape, and perhaps on such a tape it can be explained? I would like you to become clear about it because only then will you profit by staying here. All right, Lee?

Lee: Yes.

MR. NYLAND: Good.

Lee: Thank you.

Pat Williams: Mr. Nyland?

MR. NYLAND: Yah?

Pat: Pat Williams.

MR. NYLAND: Yah.

Pat: For a certain period, in the recent past, I was able to Work, so it was so simple, and I could just sometimes just sit and breathe and have something observe the movement of my chest going up and down. Then about a month ago...

MR. NYLAND: Pat, do you think that is observation? When you say movement of your chest as a result of breathing?

Pat: Yes.

MR. NYLAND: Is it impartial?

Pat: Yes, it was.

MR. NYLAND: All right, if you say it is so, but you describe it as the movement

of your chest going up or do--up and down because of breathing. It's all right you--of course, that's why I ask, is it real observation or is it just a noticing?

Pat: No, it--it was something that would come over me which--which saw me sitting and breathing.

MR. NYLAND: Okay. Let's assume-- let's assume it is right. Now continue.

Pat: About a month ago I had certain emotional or feeling problems, certain resentments against people which I brooded about, and during that time Work became very far from me, or even the wish to Work. I resolved those resentments in a satisfactory way, and now when I go--when I try to just sit and breathe as I described, well, it seems that it's necessary for me to make some more movements, and so I went back to walking and to other simple physical movements, but I'm--I'm still distracted by feelings and thoughts.

MR. NYLAND: Pat, let's stop. It's altogether wrong. I'm sorry to say it. Something, when I wish to Work, already starts to wake up in me with such a wish that I want to continue, that now I want to make something that has more of a chance to be permanent for myself. When I really want to Work on myself, I am already in a state which means that I want to Work for a very definite purpose. This is what I sometimes call a preparation for making an attempt. And it is far from being wishy-washy because it is so dependent on the realization (of) what I am and because of that, that I want to Work.

There is much more strength than you at the present time even iddicate by sitting down in a chair and having your bhest move up and down a little bit. Consider yourself as a person who is at the present time asleep, and who has heard a little bit about Work and now hopes that maybe someday he will have a chance to open his eyes a little bit so that he understands a little bit about what might

be consciousness and conscience. Pat, it has to be much deeper. It is exactly in the period when you were emotionally involved that then you should have tried to Work at times when you then could Work because there was a necessity for it. At the present time I say you are wishy-washy about it, and it is nonsense to keep on talking. Try to see yourself at certain times when you just get up or when you happen to walk on the street, and then make an attempt to create something that is objective, that actually can see you in the sense of observing you and accepting you the way you are and being impartial to that. Make that attempt and make it serious.

This--this group is a kind of a group where we talk about Work itself. And the difficulties that are in the way when one wishes, even if one has a real wish, that are in the way of the creation of something that then could start to function, and when it is functioning, to help to maintain it. We talk about Work in that sense, technically trying to understand what is meant by that kind of a method and the experience one has when one tries to experience the application of such knowledge. And one talks about it in a very serious manner, as if that what I am engaged in has a very definite meaning for me, that it means that if I do it or I don't do it, either one or the other. And I say again, I cannot be wishy-washy about my attempts to Work.

Pat, will you think about that a little bit more? See that it becomes clear, where does really such a wish comes from, where does it come from, and where should it be continued and how, and what is my attitude unconsciously regarding my desire to Work?

All right?

Pat: Yes, sir, thank you.

MR. NYLAND: All right.

Andrew Nevai: Mr. Nyland?

MR. NYLAND: Yah.

Andrew: Mr, Nyland, it's Andrew.

MR. NYLAND: Andrew?

MR. NYLAND: Yes, Andrew, Andrew!

Andrew: Yes. Last week we spoke about doing the walking for another week and, as you remember, I tried it very, very early one morning and anyway he suggested that I just try not to do that but to walk outside very simply. I don't know how to say all this, I just--I just suddenly got up and wanted to ask you this, so I haven't really thought about it.

MR. NYLAND: Then, Andrew, then we shouldn't continue.

Andrew: But I have something very definite to say.

MR. NYLAND: Then you can continue.

Andrew: I mean, I know what I want to say. It's not going to be beautiful but-- I-- there have been, this week, another, another complication in my life, you know, in addition. In other words, everything is going chaotic right now in my ordinary life. And yet despite this, I wish to Work. I do have a strong desire to Work on myself. And I know from past experience that even when things are pretty bad or chaotic or--or at least very confused or involved in my daily life, there are times, there are moments when I'm able to be a little bit apart from it and to see myself as a being existing on Earth, living this life, and to see it with a little bit of separation. So, I would like to ask you, I know you normally tell people, when they're very involved or very taken up with their ordinary life in a certain period, you tell them not to Work, but I feel that despite this involvement with different things that--that take me up, that I can do something. Now what is it that I can do?

MR. NYLAND: Well, you see, you make the statement. You first say that in such

conditions I would usually advise not to Work, and then you make the statement that you believe you could Work, and then you ask me what you should do.

Andrew: I meant specifically.

MR. NYLAND: I know. But if I now tell you, don't Work, because that's what I usually say, I cannot give you an advice.

Andrew: Yes, but if--if you tell me that, that's what I will do.

MR. NYLAND: No. I will tell you, now Work. Just the opposite. I will tell you that you now try honestly during this period of chaos to Work as often as you can. You will find certain times when you can Work, but you must really extend a little bit more of what you said a little while ago of having a little separation. Try to see if something actually could be separated from you at the times that perhaps would be conducive enough, or at least would allow you. And the chaos is not always so chaotic. Try to see if that what could exist separate from you, really could start to function in the way we now mean it when we say, observing yourself.

I will give you one suggestion: that when the condition is chaotic, and you walk up and down and you do this and that, stop. You give yourself a command to stop. At that time you try to Work; as we now say, you try to create something that becomes aware of you while you stop. After you've made that attempt, you start again but this time in a much more slower rhythm, almost controlling, if you were walking, your feet, and very slowly getting back to the original way you had been walking. That you can do regardless of any chaotic condition in which you happen to be.

Andrew: Now this walking is to take place not during, let's say I'm talking to somebody, or some other way involved. This is not to take place at that time.

MR. NYLAND: I would not. I would do it when you are walking by yourself.

Andrew: By myself.

MR. NYLAND: Yah.

Andrew: All right.

MR. NYLAND: All right?

Andrew: Thank you.

MR. NYLAND: Good.

Joachim Schmidt: Mr. Nyland?

MR. NYLAND: Yah.

Jaochim: Joachim.

MR. NYLAND: Who?

Jaochim Schmidt: Joachim Schmidt.

MR. NYLAND: Yah.

Joachim: I found out that I can Work on myself and can create something that can observe me only when it is very silent, when I am by myself alone, like when I'm walking in a forest or in an area where it is very quiet. Then it is very easy. But when I am with people, it--it is not possible, or even when I'm active in some kind of activity.

MR. NYLAND: You think it is necessary that one also learns that?

Joachim: No, I don't think so. I'm I'm quite satisfied with ~~that~~ what I've

MR. NYLAND: Then, you see, if you are satisfied you will never learn it.

Joachim: I will what?

MR. NYLAND: You will never learn it. That's why I ask you.

Joachim: No, I mean I...

MR. NYLAND: You see, there are two--two times you describe: one silence in which you Work; the other in other conditions when you cannot Work. Is that

right?

Joachim: Yah.

MR. NYLAND: That's why I ask, do you think it is necessary that you ought to be able to Work in conditions which are not silent?

Joachim: No, I should be able to Work in every condition.

MR. NYLAND: Is that what you actually want?

Joachim: Yah.

MR. NYLAND: Then the silent is just a little bit of a beginning, isn't it?

Joachim: Yah. I--I--I said that this is what I want because it is more easier.

MR. NYLAND: Of course it's easier, but it is just a little bit of a beginning. Let's say one per cent. How to make two per cent?

Joachim: How can I--how can I make it?

MR. NYLAND: When you come out of the silence into the conditions of ordinary life, you are not immediately placed in such conditions but there's a little bit of an - let's call it - an entrance into getting back into ordinary life. You come out of the forest, you walk on the road, you approach a house, and gradually you are taken in again by ordinary life. Anywhere from the silence from the forest and the time that you are really back in ordinary life, there is a great possibility of changing conditions and a changing of condition of yourself. When you leave the forest and you happen to think about it, that you want to Work, you make that attempt.

Do you understand the procedure?

Joachim: Yah.

MR. NYLAND: I do it slowly. I am in silence, and let's say I can Work. But it does not mean that when I remember that I could Work in silence, I can Work now in ordinary life. Between the two there is a great difference. But there is a slow

process in which I go from one to the other, and in that kind--on that kind of a road, I will start to Work when I think I can, even if I'm a little bit silent and not as much involved in ordinary life?

You understand that?

Joachim: Yah.

MR. NYLAND: Now you apply it to yourself when you get up. Because when you get out of your sleep, you are, as it were, in a forest, because there is silence in you and not as yet too much commotion. And as you now discover while you are waking up physically, and you start to dress and you start to think about the day or about other people, you gradually go into ordinary life. Before you are into ordinary life when you are already, let's say, having your breakfast and from the time on that you just opened your eyes, you have a chance at certain times to try to Work.

You--you understand?

Joachim: Yah. I realize that it is very much easier in the morning than--

MR. NYLAND: No, no I am not talking about when it is easy in the morning, the going over into ordinary life.

Joachim: Yah. I mean when I get up early in the morning and it quiet and--

MR. NYLAND: Yah, but that is still, that is still...

Joachim: And then it goes--going to work, going over into ordiaary life. It disappears very soon.

MR. NYLAND: That's right. But do you understand what I mean?

Joachim: Yah. I understood that one should make it gradually going over into ordinary life.

MR. NYLAND: That you find the times that you are not in silence but you are

engaged already a little bit, two per cent, in ordinary life.

Joachim: One goes one step further - one can go...

MR. NYLAND: I hope you understand it, what I've said. I'm afraid you have to think about it a little bit.

All right?

Joachim: Thank you. (SILENCE)

MR. NYLAND: Maybe we prefer these silences so that you can Work. (SILENCE)

Ekwa Lawson: Mr. Nyland?

MR. NYLAND: Yah.

Ekwa: Ekwa Lawson.

MR. NYLAND: Who?

Ekwa: Ekwa Lawson.

MR. NYLAND: Yah.

Ekwa: I think I have made an attempt to Work on myself, but I find that I'm very closed to myself. I wonder what to do? I feel I'm very confused.

MR. NYLAND: How much do you know of Gurdjieff? How long have you been interested in this so-called Work on oneself? Where are you from? Tell me.

Ekwa: I'm from New York City.

MR. NYLAND: Yah. And how long have you been in contact with these ideas?

Ekwa: Well, I first learned of Gurdjieff last May. But before that I was reading books by Krishnamurti for about a year. Mr. Krishnamurti.

MR. NYLAND: When did you start hearing about Gurdjieff?

Ekwa: Last spring.

MR. NYLAND: Last spring?

Ekwa: Yes.

MR. NYLAND: Good. Have you read any?

Ekwa: Yes. I've read MEETINGS WITH REMARKABLE MEN by Mr. Gurdjieff and I've read some of ALL AND EVERYTHING.

MR. NYLAND: Some of what? ALL AND EVERYTHING?

Ekwa: Yes.

MR. NYLAND: Have you started to read it in the beginning?

Ekwa: Yes.

MR. NYLAND: And how far are you now?

Ekwa: I'm not very far. I think I'm about...

MR. NYLAND: Have you been coming to Monday evenings in New York?

Ekwa: Yes, no! No, Wednesday evenings.

MR. NYLAND: Wednesday, just listening to tapes?

Ekwa: Yes.

MR. NYLAND: Have you made any attempts to try to apply some of those ideas?

Ekwa: I think that I have.

MR. NYLAND: ~~Well,~~ oh, I think [redacted] if you have done it, you ought to be quite sure. The answer is , yes, I have, or I don't have - not I think I have.

If you look at this kind of - how will we call it? - approach to life, these kind of ideas in their application in daily life , or with a wish of becoming a conscious and conscientious man, what is it that attracts you most, or what is it that gives you a wish to come here like tonight? Why do you come?

Ekwa: I come because I want to be closer to God.

MR. NYLAND: I don't hear it.

Ekwa: I want to, I wish to be closer to God. I wish to be close to...

MR. NYLAND: You want to come close to 'I'?

Ekwa: To God.

MR. NYLAND: To God?

Ekwa: Yes.

MR. NYLAND: Are you religiously inclined?

Ekwa: Yes.

MR. NYLAND: Your bringing up?

Ekwa: Yes.

MR. NYLAND: Why do you want to get closer to God?

You see, I think it's quite all right, but you have to have a reason for it. If you want to get closer to God, and God lives in Heaven, you would like to go to Heaven. Or you could ask God to come down to Earth. But even that must have a very definite reason. Why do you want to associate with God? Or why do you ask Him to notice you? Because supposing He is there, what good will it be for you? Supposing you are closer to God, what will be the influence on you? Or will you change as a result of that kind of closeness? And if so, in what direction would you change or would you wish to change? What is it you expect from God, in your own life?

Ekwa: I don't think that my own life is very -- it has any meaning.

MR. NYLAND: You know, I cannot hear it well enough.

Ekwa: I don't think that my own life has any meaning.

MR. NYLAND: Has no meaning?

Ekwa: Yes. And I think that it should. I think that I'm searching for meaning.

MR. NYLAND: In what way do you think it has no meaning? Don't you get up in the morning? Don't you eat? Don't you dress and select the kind of a dress you want to have, you comb your hair, Whatever it is that you do. What do

you mean you have no meaning? You're alive. You feed yourself. You want to continue to live. You keep on breathing. You talk with other people. I do not know about what, but you--you communicate. Maybe you are busy in town and work for a living, whatever it may be; I do not know anything about you. But don't say you have--there is no meaning. There's a very definite meaning. You can say it may be a superficial meaning. And then you make a distinction between what--what you would like to be, a little deeper or more essential, but of course your life has a meaning.

It's utterly silly to say it has no meaning. You would stay in bed all day long, all night long for the next five years.

You understand what I mean? A person is alive, up to a certain point, sometimes a little more, sometimes a little less, sometimes he has a desire to get out of bed, and sometimes he doesn/t. But then there are other necessities which cause him to get up and to do something, and certainly very soon after that you feel hungry and you want a cup of coffee. And you have friends, and there is a telephone call, and whatever happens, there is meaning - but maybe you don't like that meaning, that it is a little too low. Then you have to decide for yourself what is it that you can expect of yourself to become, or what is there in yourself that could be developed that would have more of a meaning. And particularly when you want to talk about God, He certainly is going to ask you such questions. Supposing you ask Him to come, what would be His first question? You know what he would ask? "Where is the fire?"

How old are you?

Ekua: Twenty-nine.

MR. NYLAND: Okay. You can keep on thinking. Read a little more of ALL AND EVERYTHING, and see what the meaning might be of that book for you. See if there is something in you that really aspires to something you would wish and really would want, for which you can ask even God to help you. See if there is any kind of depth in your life that you would like to look into and explore. See if there is a difference between superficiality and your inner life or essentiality, And at what moment do you consider that what you experience to have a certain value. And if that is a value that is different from an ordinary--ordinary kind of just expenditures of energy, do you really wish that kind of energy to go in direction of having experiences of more value? And if that's the case, why? Why do you want it? What is it you want with your life? If you look at the future, how do you wish to grow up? What do you expect? And if you have expectations, as I say, aspirations for yourself, what is within yourself that you say, "I want to have inspirational life within myself to see what I can become." What is your aim? How will you be five, ten years from now? What could you Work for? That the ki--kind of question you ask God, to help you towards that kind of an aim. You must make your aim. Then your life will have meaning.

Is it all right? I don't want to take away your desire to ask questions, but think a little bit first about what kind of thing do you really want for yourself. Then your question will be all right.

Ekua: Thank you.

MR. NYLAND: All right.

(silence)

See, it is very interesting, isn't it? Why is it so difficult? Why don't you want to

ask questions? Where are the people who have talked about Work before, who had certain responsibilities, who, for instance, were engaged in answering certain other tapes from other groups, or certain people who have been asked by their friends to explain something about Work, or those people who have had little groups where questions came up that they have to answer? Where are such questions which, at the present time, concern you and really could help you if you asked a question, so that we could discuss it and maybe, I do not know if it is possible, but throw some light on it, so that you then become a little bit more encouraged. You must have a desire for life. Something must be alive in you that wants to come out and it takes this kind of a form of talking about your inner life.

Peter Heim: Mr. Nyland.

MR. NYLAND: Yah.

Peter: Peter.

MR. NYLAND: Yes, Peter.

Peter: There's been a certain feeling that I get very strong--

MR. NYLAND: Peter, a little louder if you can. You're quite far away.

Peter: At certain times I have a--almost what I could call a taste of [redacted]--

Your answer to Fred reminded me of this, and I--it's a question I have myself: What is it which is really my own particular Karma and what is it which really doesn't relate to that, which I don't have to spend energy on and what is it for me that I really need to pay attention to. At times I feel as though I'm very close to wanting to go (to know that very specifically). ( ) something could help me.

MR. NYLAND: Peter, take your day, today or any other day, at the end of the day, and see if you can valuate how your energy at certain times was spent, for what kind of purpose. You can use the film in unrolling it, really to see the

sequence so that perhaps you won't forget or that there are too--too many hiatuses that you cannot recall. But there are, without any doubt, certain things that will stand out as experiences, and you have to valuate them. What will be your measure of valuation? Peter: That's the question. That is really the problem. How much of an experience can be ascribed or can be understood in the light of maintenance of oneself on this Earth? And what other experiences are there that can really have a meaning for a development which is not as yet developed or at least could be encouraged for further development or which have a relationship towards oneself innerly or essentially or have a certain amount of truth in them that you would like to continue with and not to lose it? Or certain experiences that you have had that you would like to repeat again, if you could, because they had apparently such value that you have not as yet extracted all the value of it.

There are different ways by which you can start measuring all of that. And a great deal can go, of course, to the ordinary maintenance of yourself, like when you are working in one place and you have to go to another place, of course you have to walk, so that there is some energy that has to be spent for that purpose to go from one place to the other. But how much in between have you been able to consider yourself as a person doing this or doing that, and then the value in doing what you have done to the extent that you really want to do it or that you were divided in doing what you were doing? How often were you complete? How many times did you have a thought, which thought could exist by itself without interference of other thoughts? How often did you start with something that you were going to do and then thought of something else that you should have done and perhaps you did and you stopped what you were doing and went over to do something that you should have done before? How much of your time did you spend in criticalness, and reversely, how much of your

time do you spend in considering yourself as being pretty good? How much of the time is spent in consideration of other people? And how often do you wish for yourself that what you then ~~XXX~~ wish with the exclusion of other people? These are things of ordinary life.

Now, how many thoughts or feelings are spent on the division within yourself as two kind of persons? One an unconscious one and the other a conscious one? How much do you consider yourself as mankind, being part of it, and how much do you consider the existence of a higher level, or ultimately, how often did you during that day think of God? What is your inner life worth when you think about it? How much time do you want to spend for that inner life and not wanting to take it off your so-called outer life? But if you would have to take it off, could you spend your time a little faster to do the same things in outer life which you always could do, so that more time would be available to be with yourself in your inner life?

These, I think, Peter, are the considerations that each person should have sometimes at the end of the day, sometimes when he sits at the meal, at lunch, and he looks at his morning, and he has seen what he was doing, and all of that has really nothing to do with becoming objective, but I want to know, when I am an ordinary person and I have life's energy within me, how it is being spent, if I am going to be held accountable for such expenditure. How often have I been affected during a day or a morning or whenever I look at a certain period of my life which has passed, that I was affected by certain thoughts or feelings which took up a hell of a lot of energy without leaving me anything in return that was valuable? How much waste was there?

You understand what I mean, Peter?

Peter: Yes.

MR. NYLAND: How often do I turn lights off that are not useful for any purpose?

You must understand, Peter, that it is not possible to give anyone a measure. We can do that in ordinary life. You can say: If you use this scale, then you can weigh things and each person can use it. You can even learn how to run a computer, and then different people can do the same kind of a thing and repeat it. In the spiritual world, living on Earth now, we don't know anything about what the laws are, and we have to guess at it. But by trying to guess at it, and trying to reach gradually that different kind of a level, wisdom will be given in accordance with our sincere desire to leave that what we have now and to live where we ought to live.

Was that already? (buzzer sounded)

Bill: Yes, sir

MR. NYLAND: So it is the end?

Bill: Yes.

MR. NYLAND: Bitter as it is.

All right, Peter, we will talk some more about it some time.

But I think you have to ask much more of--many more questions. You really were very heavy tonight. I don't know what brings that on. Try to help each other to come here with some good questions. It'll help all of us.

Now, good night now. Hope to see you next Monday. Right? Yah.

END TAPE

Transcribed: Ethel Hemsi
1st Proof : Andrea
2nd Proof : Lenore
3rd Proof : Patty
Final Type :